

THE REFORMER.

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Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth. - - - Jeremiah, v. 1.

THE MORE EXCELLENT WAY.

Long have men been busied in establishing some new system of religion, or form of worship; and having effected this, like an offspring of their own, they have had an affection and partiality towards it, which has led them to wish to see it thrive and diffuse itself over every part of the earth. They have lent all the aid and assistance towards it in their power, and felt good will to all those who have stood up in its defence, or contributed to its advancement; while every one that has pointed out its errors or shown its defects, has been considered as an enemy to the truth. Thus we find nearly all that have made any pretensions to religion, have been zealously engaged on one side or the other in support of their favourite sentiments; when the more important duties of christianity have been overlooked, or but imperfectly practised.

Amidst the numerous persuasions now in the world, and the conflicting sentiments which abound on the subject of religion, let us endeavour to follow *the more excellent way*. Let us, in every instance, do unto others as we would they should do unto us; suffering neither interest, nor any other wrong principle to have any influence over us. Let us do nothing through strife or vainglory, but in all things act with a pure intention. Let us not seek to be great, or desire the friendship of the world, which is enmity with God; but learn of Christ to be meek and lowly; remembering that *God resisteth the proud, but giveth grace to the humble*. Let us never do any thing contrary to the dictates of conscience, or refuse to listen to its sa-

lutory rebukes, if at any time we have offended. In short, let us seek to discover all our faults, and have them amended, and daily endeavour to do the will of our Father in heaven ; then whatever may be our condition in this life, we shall enjoy inward tranquillity, and our end will be peace. On the contrary, if we obey not the dictates of righteousness, no earthly possessions will be able to afford peace and comfort to our minds ; and in our departing moments, clouds and darkness will rest upon our eternal prospects, and with anguish and bitterness of spirit we shall wish we had never been born.

For The Reformer.

ON THE USE OF TITLES AMONGST CHRISTIANS.

"How can ye believe, who receive honour one of another, and seek not the honour that cometh from God only." John v, 44.

As there are some practices, the unlawfulness of which may be pronounced with certainty, because the consequences which result from them are evidently injurious ; so, there are some things in the doings of men which, more than others, serve as a criterion by which to judge of their characters, because they exhibit the disposition of their minds. There are, indeed, actions which although foolish and absurd, are not, of themselves, sufficient to impeach the integrity of those who perform them : they may be the result of education, or the offspring of a defective judgment. Of this description are many of the ceremonies in use amongst christians, most of which have little meaning, and still fewer any utility. But as they are such as do not immediately impede the mind in the exercise of love to God, or unfit it for that humility which the gospel requires, the observance of them cannot warrant the inference of an evil heart ; it can only be the evidence of a superstitious mind.

If we see the zealous devotee of the church of Rome wearing in his bosom a simple crucifix to remind him

of the death and passion of his Lord; or prostrating himself before a picture of the Virgin, to invoke her intercession, we may pity the weakness which prompted the former, and the ignorance which dictated the latter. But if we see his father, the Pope, and his cardinals, arrayed in all the trappings of royalty—conducted in all the splendour and etiquette of a court, and requiring of those who meet them to uncover the head, or “bow the knee,” we shall attribute such actions to something very different from either weakness or ignorance; we shall infallibly infer the pride and vainglory of their hearts, and that they are not in the spirit and disposition of a christian.

To what, then, are we to attribute the disposition so generally prevalent among the professors of christianity, to give and “receive honour one of another?” What are we to infer from the use of those *titles*, some of them almost blasphemous, so ardently courted by its professed ministers? Surely not that they are actuated by the humility that marked the life of their Divine Master. Such things were reprehended by him in the clearest and most energetic manner. His language to his followers was, “Be ye not called Rabbi.” He even failed not to notice the simple appellation of *good* when bestowed upon himself, because it originated in adulation or vainglory, and was calculated to foster pride: “Why callest thou me good? there is none good but one, that is God.” Yet men professing to be his humble followers, presumptuously call others, and suffer themselves to be called Reverend!—A word which in their bible is ascribed only to the infinite Jehovah.

But this, profane and impious as it may justly be considered, is but an item in the catalogue of titles invented by pride and vanity to cherish and flatter these corrupt propensities of the human heart. “There is scarcely an appellation,” says a late excellent writer,* “however false, or foolish, or even blasphemous, which human vanity and pride have not assumed. To prove

* See an essay signed “*Phocion*,” in the “*Richmond Enquirer*” for December 11th, 1817.

this it will not be necessary to travel into Asia. All the epithets that pride could dictate, or interest, or flattery, or fear could conceive, have been appropriated by those 'whose frown,' in the language of oriental metaphor, 'is the earthquake that shakes the mountains, and their smile the dawn of the vernal day.' Let us pass by, then, the emperors of the earth, the masters of the world, the monarchs of forty nations, the kings of kings, the children of the sun, the brothers of the moon, the rose-trees of delight, and the nutmegs of consolation; let us pass by these epithets, and a thousand others equally extravagant, presented by slavery or vice or folly, at the shrine of human pride—pride which may be rendered by indulgence so fastidious, as to scorn the homage which it is death to withhold. In Europe we shall find abundant materials for our purpose, and we can then bring the practical result home to ourselves."

It is not, however, my intention to dwell on the extravagant and ridiculous titles assumed by the temporal dignitaries of this world. Among *them* their existence is natural. "After all these things do the gentiles seek." It does not astonish us that among them we should find titles adapted to every grade of elevation "an inch above his fellow." But that the same fondness should be indulged by the professors of a religion which admits of no precedency, or exaltation of one above another; whose Divine Author taught, "who-soever will be chief among you, let him be your servant," is such an inconsistency as may well excite our astonishment; and can only be accounted for on the supposition, that "blindness in part has happened to *christendom*."

It does not astonish us that a temporal prince whom ambition has led to the summit of despotic power, should appropriate to himself, or gladly receive from parasites who are warmed by the sunshine of his favour, such titles as "majesty," or even "august and *sacred* majesty."* But when such a prince professes to be

* "Monarchs are not only monarchs by the *grace of God*, but they have pressed on from 'grace' and 'highness' to ma-

the head of a spiritual establishment called a christian church,* we cannot but be struck with the incongruity of such a relation, and must, if we reason correctly, be compelled to admit, that a community acknowledging such a head, bears a nearer similarity to "mystery bablyon" than to the "body of Christ."

Before going further I will here premise, that I mean nothing invidious to any body of men. I address

Majesty. We speak of the majesty of Almighty God, and of the majesty of a puny mortal. Kings are not only their majesties, But their august, even their *sacred* majesties. Human pride can climb no higher; human baseness can descend no lower.—but I forget—it has descended lower. Bacon, ranking at the same moment foremost among the most enlightened philosophers, and the most abject courtiers, says that kings are mortal Gods! And the parliament of Great Britain, in an act passed immediately after the accession of James I. 'agonize, on the *knees of their hearts*, their most constant faith,' &c. to a sovereign 'endowed with the rarest gifts of mind and body'!!!"

PHOCION.

* The kings of England, ever since the reign of Henry VIII. have been styled the "Supreme Heads of the Church," as well as "Defenders of the Faith." The way in which they acquired these titles is curious, and exhibits a striking picture of the inconsistency of men when governed by secular interests.

When Luther's book *Of the Captivity of Babylon* came out, Henry VIII. proud of his theological talents, or zealous for the doctrines of the Romish church, wrote in answer to it, a treatise on the seven sacraments. This so delighted the Pope, then Leo X. that he gave him the title of *Defender of the Faith*. In consequence, however, of a disagreement between him and the pontiff about the affair of Ann Boleyn, Leo's successor, Clement VII. pronounced excommunication against Henry. This so enraged the king that he renounced the papal supremacy, and openly separated from the see of Rome, taking the government of ecclesiastical affairs into his own hands; and was soon afterwards declared by parliament *Supreme Head of the Church*.

Thus was the title of Defender of the Faith, bestowed on him for his defence of the Catholic religion, retained by Henry after he became supreme head of the church of England, and by his successors, even while engaged in persecuting the professors of that very religion, for defending which the title had been given!

Such is the predilection in favour of titles, that when once acquired, they must be retained, however inapplicable or inconsistent.

myself to christians of every denomination. The subject is one which well merits their serious consideration. The use of titles of honour and distinction among the disciples of the meek and lowly Jesus, is an abuse—it is an inconsistency—a palpable contradiction of all they profess: and as they were borrowed, with many other corruptions of christianity, from the heathen, should forever be expelled the christian camp—“cast to the moles and to the bats.”

CHRISTOPHILUS.

[*To be continued.*]

For The Reformer.

[*From a Correspondent in Massachusetts.*]

I have now been associated with the Baptist society for more than half a century, and as we find it in most religious sects, so at present it seems to be amongst them; “the Priests bear rule, and the people love to have it so.” They appear indeed in the northern States, and probably throughout the Union, to have altered considerably within the last 50 years. Formerly, it is believed, they were much nearer the practice of the primitive christians than at the present day. It was then a general sentiment among them, that whenever God called any one to preach, however illiterate, he ought without delay to obey the call, and, in dependence on divine aid, proceed in the best manner he was capable to execute his commission; for they considered that no inferior power could make a genuine gospel minister, and no other qualification was wanting but the assistance of the Holy Spirit. And many of those illiterate preachers soon became “able ministers of the New Testament,” and gave ample evidence that they were divinely taught; and God had all the glory. Then, the brethren and sisters were often admonished not to “quench the spirit, or despise prophesyings,” but freely communicate by way of exhortation, or prophesying, or vocal prayer, as the Holy spirit moved, or gave them utterance. They were moreover very

solemn and fervent in their devotions;—their preachers rarely taught for hire, or sought worldly honours, nor were they distinguished from their brethren by dress, or any unscriptural titles; and having smarted severely under the persecuting spirit of some of the more numerous sects from which they had separated, they have uniformly, from the first settlement of this country to the present time, been the advocates of civil and religious liberty.

But at this day, they appear in general disposed to such a conformity to the world, as to avoid the stigma of being singular, or in any way unfashionable in their meeting-houses, prayers, singing or sermons, or in the dress, worldly accomplishments and titles of their ministers, or in any thing else, except their particular mode of baptism, and exclusion of infants. Their clergy, as they now call their ministers, expect to be supported by their people, and be chiefly, if not wholly exempt from manual labour; and in return, ministers are commonly expected to say all that is said in public assemblies convened for worship.

They have always held, that a man must possess the grace of God—have good natural talents, and a *special call*, before he could be duly qualified to preach the gospel; but of late, these qualifications alone will not do; and they claim a negative on the professed divine call, so far as to refuse to *license* (as they call it) any one as a public preacher, till he has acquired a certain quantum of literary accomplishments, and a handsome address; else say they, in this enlightened age of the world, his preaching will not prove acceptable. In plain language, he must be learned, “excellency of speech, and the enticing words of man’s wisdom;”—precisely what PAUL assures the Corinthians he discarded, “lest their faith should stand in the wisdom of men, and not in the power of God.”

To attain this “excellency of speech” requires considerable time, and is attended with expense, and the leaders of the Baptists of late, have become so indefatigable in soliciting money for the purpose, that begging-sermons are quite fashionable, if not popular;

While an idea is held forth, that the obtaining of ministers,* and the diffusion of the pure gospel of God, were principally dependant on "filthy lucre!" But let us carefully observe the reply of the apostle Peter to Simon Magus, when he thought to obtain the gift of God with money: "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God."

Jesus Christ wanted no money to train up ministers, or hire missionaries to carry the gospel into the dark corners of the world. The Lord of the harvest was able to send forth labourers into his harvest without the aid of money, or man's assistance to qualify them. And those he called and sent forth, were directed to partake of such things as were set before them where they freely laboured. The primitive preachers did not receive so much per annum for their services, and though they were accounted the "offscouring of all things," and despised by men of this world, they were actuated by motives transcendentally more noble, and did more good than all our modern learned Bishops, Reverend Divines, and Doctors of Divinity.

H. N.

For The Reformer.

To the Editors.—I have read with much satisfaction all your numbers of The Reformer, and am of opinion that it is a work well calculated to arrest the attention of the more serious part of mankind, and lead them to inquire what true religion is, and whether the religion of the day be the religion of Christ or that of men: and at this time there appears to be great stupidity and insensibility on the minds of men respecting divine things, hardly ever before equalled; so that very few can be found who are searching the scriptures, or seeking after what is right.

Reading religious books, and attending meetings.

**Note by the Editors*—What is here said of the Baptist Society, will with equal propriety apply to many other religious persuasions.

formerly, were means of exciting people to piety, and to flee from the wrath to come; but in this day, even these things have almost ceased to have any effect, and every thing good and right seems fast dying away. The chief concern among priests and people, is to get money, and lay up treasures upon earth; in seeking after which they defraud and oppress one another. Still they will attend meetings, be very strict in some of the lesser matters of religion, and shew great zeal for the principles of their particular sect. And if any one sees the inconsistency of their conduct, and is constrained to testify against their practices, they are highly offended and will brand him with the odious name of deist or infidel, represent him as a dangerous person, an enemy to religion, and calculated to do a great deal of injury, &c. &c. Such measures have been made use of in all ages to hinder the effects of a faithful testimony, and support the cause of iniquity. But while men have acted in this way, they have become more and more corrupt, till at length the measure of their iniquity being filled up, divine justice has removed them from the earth, in order that those who truly serve the Lord may enjoy peace; and be no longer oppressed. This was fulfilled upon the unrighteous Jews, and I have no doubt but ere long it will be fulfilled upon depraved christendom, for they are pursuing much the same course, and there is a uniformity in all God's dispensations towards men, the same cause always producing the same effects.

Says a late writer, "In the providence of God towards man, there is an uniformity of design which hath proceeded according to the same laws of eternal justice and wisdom, in all ages of the world; from which consideration it follows, that what God did in times past was an earnest, a pattern and a sign of what he might be expected to do in times to come; the godly were delivered, the wicked were punished, the proud abased, the humble exalted."

The Scriptures confirm the truth of these remarks: for the apostle Peter speaking of the great corruption that would take place in the church by means of false teachers, and the judgments that should follow on ac-

count of it, calls to remembrance what God had done to his creatures, in times that were past, in order to convince them that the same divine justice would be exercised towards them whenever they became alike corrupted. Says the apostle, "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly; [mark the words *making them an ensample, &c.*] and delivered just Lot, vexed with the filthy conversation of the wicked: the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

It is evident that christendom (so called) is now exceedingly corrupt, and there is every reason to believe it will become still more degenerate, for no body of people at this time are making any effectual stand against iniquity; all seem to go down with the current, which threatens to sweep away the little good that is yet remaining. Great prospects it is true are entertained by many on account of the spread of Bible Societies, Missionary Societies, &c. &c. and because the various religious denominations are becoming more reconciled and united to one another, (for it appears, even the Pope himself, who has been at the head of so much persecution against the protestants, has lately given his consent for the presbyterians to build a church in the city of Rome, and granted them full liberty to worship God in their own way.) These things I will allow, at the first glance, look very favourable, and they have led some to conclude that the glorious millennial state of the church is about to take place! But our Saviour says, "judge not according to the appearance, but judge righteous judgment."

Let us not therefore be too much carried away by a slight and partial view of things, but let us consider

well the present state of christendom, and the characters chiefly engaged in these popular undertakings to promote christianity in the world. Can they be looked upon as true disciples of Him who was meek and lowly, and sought not the honour which cometh from men? Or are they living according to the example of the first promulgators of the gospel. The apostles made no grand and pompous appearance in the eyes of the world, nor received patronage from the noble and the great. Their preaching was "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth;" and it operated with wonderful efficacy upon the hearts of men, turning them from the evil of their ways to serve the living God, insomuch that in a few years, notwithstanding they were opposed and persecuted in all countries where they went, through their instrumentality a very great number were raised up to the glory of divine grace, and the salvation of their immortal souls. But let us take a view of the ministers and missionaries of the present day. Are they not just the reverse of what the apostles and primitive preachers of the gospel were? Is not the love of money which is declared to be the root of all evil, plainly manifested to be in them, by the large salaries they receive for what they call preaching the gospel to the people? Is there any more appearance of humility and taking up the cross among them, than among the men of the world? And while they live at ease in their costly houses, indulging themselves with every luxury of the market, having money and servants at their command, many of their brethren are pressed down under the weight of poverty and want; scarcely knowing how to provide food for their families, who notwithstanding must contribute their mite to support them in extravagance. These are the men who are guides for the people, and the principal actors in all the great undertakings now going forward to diffuse christianity in the world, and evangelize mankind, and very little good will be likely to arise from all their exertions. For my own part, I have no doubt but they will leave people in a worse condition than when they undertook to convert them.

As for the different persuasions of religion becoming more united, it is easy to account for this; they are getting to be more alike, and more of the spirit of this world; and our Saviour has said *the world will love his own*. That purity and righteousness which was once to be found in some denominations, is now nearly departed, and hence they can better agree one with another, and unite with each other. And no doubt Satan has some grand scheme in this agreement among the various sects, for he knows when they are all united together, they will be able to make a more powerful stand against the truth whenever God shall arise to plead the cause of his people. But, however numerous and powerful they may be, they will not be able to prevail against the sons of light; for God is with his people, and in his own good time he will wholly overthrow the kingdom of antichrist with all the workers of iniquity.

A TRAVELLER.

NEW ENGLAND CLERGY.

We have received from a correspondent in Connecticut, some printed statements and a communication tending to show the plans which have been devised by the clergy in those parts to extend their influence, and secure an establishment. We shall present them to our readers as our pages will admit. In the first place, we shall make some extracts from an address of Lyman Beecher, "Chairman of the Committee of the Connecticut Charitable Society for the education of indigent pious young men for the ministry," and published in favour of the object of the Society. A second edition of this address [consisting of 6000 copies] has been printed at Andover, the seat of a Theological Seminary, for the "New England Tract Society," in order to a more general distribution. In this address, clerical arrogance is carried to a very great extent. The author has not scrupled to cut off, from the catalogue of qualified ministers, all who have not received a college education, and represent them as totally unable to communicate "proper religious instruction." Hence, all those preachers among the Baptists, Methodists, the Society of Friends, and others, who have not been educated at a college, are considered as no proper ministers; and in this view of the subject, he deeply deplores the situation of our country, respecting competent religious instruction; and proceeds, in the address, to plan arrangements to supply the needy and destitute (which he makes out to be 5,000,000)

with suitably qualified ministers, at the rate of one for every 1000 inhabitants. We proceed to the extracts—they will speak for themselves :—

“ It is the object of this Tract, to excite the attention of the Christian community to the importance of providing for our country a sufficient number of competent religious instructors. The state of the nation in respect to qualified instructors, is far from being sufficiently understood. In soliciting the charitable co-operation of the public in this design, it becomes our duty, therefore, to state, for their information, such facts and estimates as we have been able to obtain; and to explain our views as to the ways of supplying this deficiency.

“ The population of the United States at the present time may be estimated at 8,000,000. Now the civil welfare of the nation and the interests of eternity, alike demand for this whole number the agency of qualified religious instructors. If it be important that *any* portion of this population be instructed in religion, it is equally important that *all* should be instructed.

“ To provide competent religious instruction for the United States, would demand at least one pastor for every thousand souls; which, estimating the family at seven members, at a medium, will be one pastor for *one hundred and fifty families*. It appears, from the evidence of authentic documents, that in New England, so late as 1753, there was one liberally educated minister to 628 souls. At the present time, the ratio in New England is about one educated minister to every 1500 souls.

“ In Great Britain and Ireland it is estimated that the number of worshipping assemblies is as many as one to every 8 or 900 inhabitants. In Portugal, Spain, Italy, and Switzerland, the number of congregations is supposed to be still greater according to the population. In Holland, Prussia, Denmark, and the states of Germany, there may be one assembly for 1100 souls; and in Russia there is one religious teacher, including every grade, for every 460. The medium supply for Europe may then be estimated at one minister for every 1000 souls.

“To supply then a population of 8,000,000, with competent religious instructors, at the ratio of one for a thousand, demands the agency of 8000 ministers. But according to the best information which can be obtained, and which to a great extent is obtained from authentic printed documents of ecclesiastical bodies, there are not, according to the largest computation, more than 3000 educated ministers of the gospel in our land; leaving a deficiency of 5000 ministers, and a population of 5,000,000 destitute of proper religious instruction.

“There may be, perhaps, 1500 besides, who are nominally ministers of the gospel. But they are generally illiterate men, often not possessed even of a good English education; and in some instances unable to read or write. By them, as a body, learning is despised. With few exceptions, they are utterly unacquainted with Theology, and like other men are devoted through the week to secular employment, and preach on the Sabbath, with such preparation as such an education and such avocations will allow. Now, admitting the piety of these men, the rectitude of their motives, and that in the absence of a better supply they were even benefactors to the country, still with the best intentions, they are unable to exert that religious, and moral, and literary influence which it belongs to the Ministry to exert. It is not by preaching repentance and faith, exclusively, that the interests of religion are promoted. There is a state of society to be formed, and to be formed by an extensive combination of institutions, religious, civil and literary, which never exist without the co-operation of an educated ministry.

“Illiterate men, however pious, cannot command the attention of that class of the community whose education and mental culture is above their own. Illiterate pastors cannot be the patrons of schools, academies and colleges. They cannot, and if they can, they will not exalt society above their own level. Education, religious and literary, will be neglected in their hands; civilization will decline, and immoralities multiply. If the influence of such men be better than nothing, if it

do not help on the decline caused by human depravity, it is totally incompetent to arrest it.

“ Illiterate men have never been the chosen instruments of God to build up his cause. The disciples of our Lord, to supply the deficiency of an education, were instructed by himself for three years; and then, were miraculously taught languages, and clothed with the power of miracles, and were guided beside by the immediate suggestions of the Holy Spirit.

“ What would the science of law become, and the administration of justice, in the hands of men destitute of a common education, ignorant of the science, and who should go from the plough and the workshop to the bar? What would be the fate of medicine, and our fate, were health and life committed to the hands of men who never studied the human system, and knew nothing of diseases or remedies, by reading and meditation? And what would the fate of agriculture or commerce, or the mechanic arts, pursued with as much ignorance as attends an unlettered Ministry; and pursued only as a calling subordinate to another which occupied six days in seven? Is religious knowledge alone to be obtained without study? Or is the soul, and its eternal concern, the only thing on earth unworthy the attention of an order of men educated for the purpose, and devoted exclusively to the object? It is our duty then to engage deliberately in the enterprise of supplying our nation with qualified religious instructors.— Religion is the last thing that should be committed to the hands of ignorant and incompetent men, and the real deficiency of competent religious instructors is at least *five thousand*, and the population unsupplied is 5,000,000.

“ If we cast our eye over the different sections of the Union, to ascertain in detail, by facts and probable estimates, the state of the nation as to religious instruction, the result will corroborate this general estimate. It will exhibit a scene of destitution and wretchedness little realized by the more favoured parts of New England, and which no benevolent mind can contemplate without sympathy.”

[After stating at considerable length, the destitute condition of many of the inhabitants in the New-England States and New York, with respect to competent religious instruction, and the number of qualified ministers that are wanting to supply them, he proceeds:]

“It appears from the report of Messrs. Mills and Schermerhorn, founded on information obtained in their missionary tour through the western States, that in the whole district west of the Alleghany mountains, including Ohio, the western counties of Pennsylvania and Virginia; the States of Kentucky, Tennessee, Louisiana, and all the territories, containing at this time a population of about 2,000,000 of souls, there are not more than 130 regularly educated and settled ministers; leaving a population of 1,870,000 unsupplied, and demanding 1870 additional ministers of the gospel.*—

“The State of Virginia, the centre of the union, a state which, from its location and its members, must always exert a powerful influence on our national concerns, contains a population of 974,622; and from the account of Messrs. Mills and Schermerhorn, has but about 60 regularly educated ministers, leaving 914,000 of her population in the hands of unlettered men, or totally destitute of the means of grace.

“The State of North Carolina, possessing a population of 555,500, receives the instruction of about 20 educated ministers; leaving 535,500 of the population destitute of proper religious instruction, and demanding the help of 535 additional educated ministers.

* *Note by the Editors.*—In Mr. Beechers estimate, it is to be particularly observed, that no ministers, except those educated at a college, are deemed of any account. All those inhabitants, therefore, who are not favoured with an educated ministry, are declared to be “destitute of such instruction as God has decided to be proper for the salvation of men.” Such sentiments must shock every one not completely under the influence of a domineering Priesthood, or blinded by their sophistry; and in no other part of this country, except New England, could a minister make such a bold and overbearing declaration without entirely defeating his own intentions. People who approve of this address must be in a deplorable state of subjugation to artful men, and are as real objects of pity, as the worshippers of Juggernaut.

"Of South Carolina, the population is 415,115 and the number of regularly educated settled pastors is about 36; demanding 379 additional ministers to supply a destitute population of 379,115 souls.

"The population of Georgia is 452,083, while in the whole State there are not more than 10 ministers who are qualified to preach the gospel; leaving 442,433 of the population of that state, destitute of such instruction as God has decided to be proper for the salvation of men. A small portion of this destitute population of the land is enlightened by a feeble glimmering from uneducated men; but the greater part is unorganized, and in almost total darkness.

"Such, then, is the state of our nation; more deplorably destitute of religious instruction than any other christian nation under heaven.

"We now come to the question, what shall be done? and a ready answer, which our readers we trust will anticipate, is, that something must be done; something more than ever has been done, or our land will be ruined. That the ordinary providential supply, afforded by the colleges of our land, is utterly incompetent, is beyond all question.—Harvard and Yale colleges educate *one third* of all who receive a collegiate education in the United States: of course one third of the population, or nearly 3,000,000 of people look to them for religious teachers. To supply this population as New England was supplied for more than 130 years after its settlement would require 4250 ministers. Yet it is a fact, that there are now living only 760 ministers, graduates of Harvard and Yale; leaving an arrearage of 3490.—From colleges, then, in the ordinary course of things our hopes are vain.

"As to what shall be done, there can no doubt that an immediate, universal, vigorous effort must be made to provide religious instruction for the nation. The enterprize is one which a few hands cannot accomplish. The nation, all the pious and well disposed part of the nation, must unite and engage systematically and vigorously in this work of self-preservation. The evangelizing of the nation must not be a secondary object to

any one. It must stand forth in all its magnitude, as the prominent object upon which all eyes are fixed; for which all hearts beat, and in which all hands are employed. While foreign missions are in no degree to be abandoned, a strong hand must be applied to the work of domestic missions. A thousand times as much as has yet been done, must be done every year till our country is rescued, and rendered great, and good, and happy.

“To produce such a combination and such efforts, the wretched state of our country must be made known. The information contained in this tract, may, with propriety be communicated to all our worshipping assemblies, and the investigation commenced in it with propriety, be continued, until a regular and minute account can be given of the religious state of our land. Newspapers, Tracts, and Magazines must disclose to our slumbering countrymen their danger. The press must groan in the communication of our wretchedness; and from every pulpit in the land the trumpet must sound long and loud. The nation must be awakened to save itself by its own exertions or we are undone.

“In this work, there is an urgent call upon Pastors and Churches, for their co-operation. Nor do we anticipate that the call will be unwelcome and unheeded. If ministers do not feel in such a case, and the churches redeemed by their instrumentality, we should despair of exciting sympathy or obtaining help. It is hoped that every church will in some way, according to its own discretion, enlist in this cause. After hearing this communication, Christians are invited to deliberate, and pray, and act. If each church would engage to pay at the rate of one dollar a member, the rich members making up the deficiencies of the poor, and churches that are strong the deficiencies of the weak, the result would be an annual income, which would support thousands of pious students.

“Now, is there a church, bought by the blood of Jesus Christ, which will not pass an unanimous vote to contribute annually so small a sum for so great an object, when the result will be the annual support of so

many young men of piety for the ministry? How light the burden, and how efficacious the charity!

"But the churches are not our only hope. There are a multitude of Female Charitable Associations spread over the states, who save their weekly pittance to be consecrated to benevolent purposes. To these worthy associations we look for aid. Many of them have already, and from the beginning, devoted their charities to the education of pious, indigent young men for the ministry. Those already formed, we trust will be enlarged, and a similar association be formed in every society. And we hope they will all unite the streams of their charity into one river, which, without ceasing, shall refresh our thirsty land.

"But while these little streams are flowing to refresh the land, we intreat those whom God has blessed with wealth, to cause a deeper and broader tide to roll. When the wretchedness of our country is so great, and the word and the providence of God justify no hope of amelioration, but by extending the religious and moral influence of his own institutions, are we not brought to your doors upon a noble errand? and will you not receive our solicitations with a smile, and reward us with a liberality surpassing what has ever yet been witnessed? May we not anticipate your patronage of this work by a charity which shall bear a just proportion to your wealth, and the immense importance of the object. Men of wealth! help! we entreat you, help to save your country from ruin, and the souls of your countrymen from death. Freely ye have received; freely give.

"To all who are occupied in the concerns of civil government, we look with confidence, as to men who feel the insufficiency of an arm of flesh, and justly appreciate the alliance of Jehovah; who know, experimentally, the multiplied blessings of religious institutions; and who will help by their prayers, and their charities. and their official influence, to extend these blessings through the nation.

"The motives to such an effort as we propose, are numerous and powerful. 1. It is indispensable to

prevent the great body of the nation from sinking down to a state of absolute heathenism. Let the tide of population roll on for 70 years, as it has done for the 70 that are past, and let no extraordinary exertion be made to meet the vastly increasing demand for Ministers; but let them increase only in the slow proportion that they have done, and what will be the result? There will be within the United States SEVENTY MILLION SOULS—and there will be only *six thousand* competent religious teachers; that is, SIXTY FOUR MILLIONS out of the SEVENTY, will be wholly destitute of proper religious instruction. The civil welfare of the nation demands imperiously the universal co-operation of religious institutions. If knowledge and virtue be the basis of republican institutions, our foundations will soon rest upon the sand, unless a more effectual and all-pervading system of religious and moral instruction can be provided. The right of suffrage in the hands of an ignorant and vicious population, such as will always exist in a land where the gospel does not restrain and civilize, will be a sword in the hand of a maniac, to make desolate around him, and finally to destroy himself. It is no party in politics that can save this nation from political death, by political wisdom merely. The disease is upon the vitals, and the remedy must be appropriate.

“ The integrity of the Union demands special exertions to produce in the nation a more homogeneous character, and bind us together by firmer bonds. Commencing as each state did, a kind of insulated existence, and preserving still as it ought to do, an independent internal organization; and spread as the states are, over a vast extent of country; and united as they are, chiefly for defence and commercial purposes, there is not sufficient intercourse to beget affection; nor a sufficient solidity of the whole nation to counteract the danger of local repulsion in times of public commotion. A remedy must be applied to this vital defect of our national organization. But what shall that remedy be? There can be but one. The consolidation of the State Governments would make a despotism. But the pre-

valence of pious, intelligent, enterprising ministers through the nation, at the ratio of one for 1000, would establish schools, and academies, and colleges, and habits, and institutions of homogeneous influence.* These would produce a sameness of views, and feelings, and interests, which would lay the foundation of our empire upon a rock.

“Several charitable foundations have already been laid, with a view to prepare indigent young men of piety for College; and God has raised up suddenly, and by an unparalleled liberality, Theological Seminaries to receive them, and fit them for the Ministry when regularly educated. By the revivals of religion, also, which have prevailed and now prevail in our land, a great multitude of young men have been made willing to devote themselves to all the hardships attending so great an enterprize as the evangelizing of the nation. Our Colleges constitute the broken link. To their threshold, every year, young men of piety come, and for the love of Jesus, and the worth of souls, plead for admission, and are sent away because no funds are provided to help them through. From all parts of the land, the cry ascends, Give us Ministers, or we die; and pious young men, smitten with compassion, spring up, and rush to our Colleges, and offer themselves to the Lord; but no provision is made to receive them.

“And now, people of New England, and all who fear God; with these facts we appeal to your consciences whether it is not your duty to give. We appeal to

* *Note by the Editors.*—These ministers to produce this *homogeneous influence* must, of course, be all of one religious persuasion; that persuasion no doubt is meant to be his own. In short, we suppose it is designed that the ministers should be like minded with himself. From such a *homogeneous influence* as *they* might effect, it becomes us to pray from the bottom of our hearts “*good Lord deliver us.*” The fate to which it might doom us, we fear, would not be much better than that of Old Spain some time since. Four pious persons, we remember, were once hung at Boston by reason of such *homogeneous influence*. Would Mr. Beecher be willing to have this *homogeneous influence* produced by ministers of a different persuasion from his own? Here *Leviathan* thou art drawn out with a hook.

your hearts whether you are not willing to give, to save your country from ruin, and to save millions of your countrymen from hell. Are you a friend to your country? Behold her nakedness and spread over it the cover of charity. Are you friends to civil liberty? Give, that it may be rescued from a violent death, and a speedy one, by the hands of ignorance and irreligion. Are you patriots? Bless your country by uniting in the holy enterprize of converting a moral wilderness into a fruitful field. Are you fathers? Give, that you may provide for your children at home and abroad, an inheritance incorruptible and undefiled, and unfading in heaven. Are you Christians? Pray without ceasing to the Lord of the harvest, that he would thrust labourers into his vineyard, and let your prayers and your charities go up together. Do any of you anticipate a speedy removal from this to a better world, and do you wish to consecrate to some useful purpose a portion or the whole of your property? Give it, we beseech you, for the education of indigent pious young men for the gospel Ministry, that you, being dead, may yet, through distant generations, speak to your countrymen the words of eternal life. And, finally, whatever it shall be your purpose to do, do it quickly, and with all your might; for of the five millions of your destitute countrymen every year is sweeping one hundred and fifty thousand to the grave. While you read, they die and go to the judgment; and with all the expedition that you can make, about seven hundred and fifty thousand must die in this christian land destitute of the means of grace, before you can send to them one competent religious instructor; as the result of exertions which are yet to be made. O, that our head were waters, and our eyes fountains of tears, that we might weep day and night over the millions that are perishing for lack of vision!"

[*The communication we have received from our correspondent in Connecticut, and which we shall endeavour to insert in our next number, contains strictures on the design of this Tract, and of the New England Clergy, which may not be deemed uninteresting.*]

WEALTH OF THE CHURCH.

[From a London paper.]

The following is a statement of the value of all the Irish Archbishopricks and Bishopricks per annum :

Armagh, 62,160 dollars.—Dublin, 62,160 dollars.—Tuam, 43,068 dollars.—Cashel, 39,960 dollars.—Clogher, 39,960 dollars.—Dromore, 28,860 dollars.—Down, 31,080 dollars.—Derry, 66,600 dollars.—Thilmore, 31,080 dollars.—Meath, 35,520 dollars.—Raphoe, 44,400 dollars.—Fermes, 15,964 dollars.—Kildare, 35,520.—Ossory, 26,640 dollars.—Cloyne 31,080 dollars.—Cork, 28,860 dollars.—Killaloe, 31,080 dollars.—Limerick, 35,520 dollars.—Waterford, 35,520 dollars.—Clonfert, 17,760 dollars.—Elphin, 53,280 dollars.—Killala, 17,760 dollars. These incomes arise generally from lands of which the Catholic Church was despoiled by Henry the VIII. who bestowed them on the Church of England. Great as they are, they are nothing to what the lands would produce if they were out of lease. [*The leases are commonly given for 99 years.*] The present rent of Armagh estates is supposed to be no less than 666,000 dollars annually; that of the other estates is proportionably enormous.

Extracted from Buck's Expositor.

According to the calculation of some, about 200,000 suffered death in seven years under Pope Julian; no less than 100,000 were massacred by the French in the space of three months; the Waldenses who perished amounted to 1,000,000; within thirty years, the Jesuits destroyed 900,000; under the Duke of Alva 36,000 were executed by the common hangman; 150,000 perished in the inquisition; and 150,000 by the Irish massacre. Besides the vast multitudes of whom the world could never be particularly informed, who were proscribed, banished, starved, burnt, buried alive, smothered, suffocated, drowned, assassinated, chained to the gallies for life, or immured within the horrid walls of the Bastile, or others of their church or state prisons. According to some, the whole number of persons massacred since the rise of papacy, including the space of 1400 years, amounts to 50,000,000.

Old Practices revived in modern times.

It seems that the spirit of the old Pharisees has been manifested to a considerable extent in a congregation in Shamoking township, Northumberland county. A person not preaching

for hire, and well esteemed by the pious in the neighbourhood, was in the habit of holding meetings within the bounds of the congregation and parts adjacent. Several of the congregation had attended his meetings and invited him to preach at their houses; and it was feared, perhaps, he might be a means of opening the eyes of some of the members, or draw away people from worshipping in their assembly. The Pastor and his Session accordingly undertook to secure their establishment, and drew up an instrument affixing their names to the same, which made excommunication the penalty of attending any of his appointments, or suffering him to hold meeting, or pray in their houses. This seems much like the Jews' agreement, that if any man confessed that Jesus was the Christ, he should be put out of the synagogue, and in all probability it was executed much in the same spirit. A cause which requires such measures to be adopted to secure its safety and perpetuity, has not God for its support; and like that of the Scribes and Pharisees, in spite of all the efforts of men, it will ultimately come to nought.

The following extract of a letter from Washington City, to a correspondent in the north, appears to exhibit a pretty correct portraiture of the times.

"Notwithstanding all you northern gentry are pleased to say about us southern nabobs, our Federal City is fast improving in both spiritual and temporal affairs. We have all the materials on the ground for building a new theatre upon an improved plan, presented us by two wise citizens of Philadelphia. Our citizens have subscribed generally towards this building, and it is to be finished this season. We are also erecting an elegant Freemason's Lodge. We have a new Catholic Church, a new Presbyterian Church, and have made an addition to the Presbyterian Church near the capitol, and also to the St. John's Episcopal Church. A Baptist Theological Seminary is, moreover, about to be erected; and a subscription is on foot to build an elegant Unitarian Church. Thus, you see, we are preparing our city not only for our present and future happiness, but for the accommodation and comfort of those whom business, pleasure or religion may call to visit our city. We have the money raised to pay for all our buildings, and shall not have to scheme a lottery in order to raise money, nor be disgraced by having our buildings exposed to public sale in order to pay for erecting them, as other cities have done."

On the first Monday of July, a Theological Seminary was opened at Nazareth Hall, Northampton county, Pennsylvania, for the education of young men for the ministry in the Church of the United Brethren (or Moravians.) [Rel. Rem.]

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